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**CTM 604, The Bible, Pacifism, Just War and Just Peacemaking
Spring, 2011**

Instructor's name: Ronald J. Sider
Phone number: 484-384-2974
Office Hours: Tuesday, 1:30-3:00

Email address: rsider@eastern.edu
Course Day/Time: Tuesday, 3:00-5:45 p.m.

I. Prerequisites: No Prerequisites

II. Description of the course or seminar

“An analysis of the arguments--biblical, theological, historical--for and against the claim that Christians should never kill and exploration of nonviolent peacemaking. Class discussion and student presentations will be a major part of the class.”

III. Desired learning outcomes

The student will be able to:

1. understand and articulate the biblical arguments for and against pacifism and just war
2. understand and articulate the theological arguments for and against pacifism and just war
3. have a much clearer understanding of and ability to justify their own position and why they hold it
4. have a better understanding of nonviolent peacemaking

IV. Teaching and Learning Strategies

1. reading key books/articles
2. discussion of readings
3. good oral presentation of ideas
4. good written analysis of books/ideas

V. Program Learning Goals and Indicators

This course will support the following M.Div. program goals and indicators:

Program Goal	Program Indicator (s)
<i>Goal 1: A hunger for lifelong spiritual formation & a commitment to fostering interdependent relationships</i>	1.4 Helps each student develop his/her own position on the topic
<i>Goal 2: The ability to engage in the reality and the theology of diverse communities</i>	2.1 Defines the historical tradition of just war and pacifism

	<p>2.2 Uses careful scholarship to understand all positions.</p> <p>2.3 Draws on the long history of the Christian church on these topics</p>
<p>Goal 3: A biblically informed and theologically grounded commitment to a Holistic Gospel Witness.</p>	<p>3.2 Draws on relevant biblical material</p> <p>3.3 Relates topic to current ethical debates</p> <p>3.4 Encourages spirit of peacemaking</p>
<p>Goal 4: A commitment to service in the church and community to minister to changing times</p>	<p>4.1 Articulates a call to peacemaking</p> <p>4.2 Develops biblical and theological foundation for peacemaking</p>

VI. Textbooks

Required Texts:

Calvin, John. *Institutes of the Christian Religion*, Book IV, Chap. XX, Sections 10-12 (Westminster Press, 1960). (on reserve)

Charles, J. Daryl. *Between Pacifism and Jihad: Just War and Christian Tradition* (IVP, 2005). (on reserve)

Hays, Richard B. *The Moral Vision of the New Testament* (Harper, 1996), Chap. 14 (pp. 317-46). (on reserve)

Niebuhr, Reinhold. "Why the Christian Church Is Not Pacifist," in Robert McAfee Brown, *The Essential Reinhold Niebuhr* (Yale, 1986), Chap. 9. (on reserve)

Sider, Ronald J. "Are We Willing to Die for Peace?," *Gospel Herald*, December 25, 1984. (on reserve)

Sider, Ronald J. *Nonviolence: The Invincible Weapon?* (Word, 1989). (on reserve)

Sider, Ronald J., and Richard Taylor. *Nuclear Holocaust and Christian Hope* (IVP, 1982), Chaps. 4-8. (on reserve)

Stassen, Glen, ed. *Just Peacemaking: Ten Practices for Abolishing War* (Pilgrim, 1998), Introduction (pp. 1-30). (on reserve)

Turner Johnson, James. *Can Modern War Be Just?* (Yale, 1984), Chap. 1. (on reserve)

Yoder, John Howard. *Politics of Jesus* (Eerdmans, 1972), Chaps. 1-8, 13. (on reserve)

Yoder, John Howard. *When War Is Unjust* (Augsburg, 1984). (on reserve)

"History, Mission of CPT" (3 pp). (on reserve)

Recommended Texts:

Bainton, Roland H. *Christian Attitudes Toward War and Peace: A Historical Survey* (Abingdon, 1960).
Classic history by a Quaker, Yale professor.

Cadoux, John C. *The Early Christian Attitude to War* (Seabury, 1982). Thorough overview of all texts.

Cahill, Lisa Sowle. *Love Your Enemies: Discipleship, Pacifism and Just War Theory* (Fortress, 1994).
A liberal Catholic voice.

Clouse, Robert G., ed. *War: Four Christian Views* (IVP, 1981, 1991). A popular overview.

Ellul, Jacques. *Violence* (Seabury, 1969). A famous European sociologist/theologian.

Hauerwas, Stanley. *The Peaceable Kingdom: A Primer on Christian Ethics*.
United Methodist pacifist and famous ethicist.

Hauerwas, Stanley. *Performing the Faith: Bonhoeffer and the Practice of Nonviolence* (Brazos, 2004).
Leading pacifist ethicist.

Lind, Millard C. *Yahweh Is a Warrior: The Theology of Warfare in Ancient Israel* (Herald Press, 1980).
A Mennonite Old Testament scholar.

Padilla, C. Rene, and Lindy Scott. *Terrorism and the War in Iraq: A Christian Word from Latin America*.
(Kairos Ediciones, 2004). Prominent Latin American evangelical.

Payne, Keith B. and Karl I. *A Just Defense: The Use of Force, Nuclear Weapons and Our Conscience*
(Multnomah, 1987). Keith is a prominent national security analyst.

Schell, Jonathan. *The Unconquerable World: Power, Nonviolence and the Will of the People* (Metropolitan
Books, Holt, 2003). A famous contemporary secular voice on nonviolence.

Stassen, Glen. *Just Peacemaking: Transforming Initiatives for Justice and Peace* (Westminster, 1992).
Fuller Seminary professor of Christian ethics—a classic.

Trocme, Andre. *Jesus and the Nonviolent Revolution* (Herald Press, 1973). A French Reformed pacifist
famous for his nonviolence under Hitler.

Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness and Reconciliation*.
(Abingdon, 1996). Prominent evangelical theologian teaching at Yale reflects on the ethnic hostility
in the Balkans where he grew up.

Weaver, J. Denny. *The Nonviolent Atonement* (Eerdmans, 2001). A Mennonite liberal argues that pacifism is
incompatible with a substitutionary view of the atonement.

Washington, James M., ed. *The Essential Writings and Speeches of Martin Luther King, Jr.* (Harper, 1986).
A classic, 600-page collection.

Weigel, George. *Tranquillitas Ordinis: The Present Failure and Future Promise of American Catholic Thought
on War and Peace* (Oxford, 1987). Classic by a Catholic conservative.

VII. Course Requirements/Assignment Grid

Assignment	Due Date	% of Grade or Points
<ul style="list-style-type: none"> Participate in class discussion of required texts oral report—for those favoring pacifism, one oral report against pacifism and favoring just war; for those favoring just war, one oral report against just war and favoring pacifism. Include biblical and theological arguments and any additional relevant data informing the position defended in the oral report. Positions should be accurately researched and well supported by additional credible sources. Should be persuasively presented in the time frame of 10-15 minutes [Outcomes 1, 2, & 3] Oral report on a book (selected from Recommended Reading). The oral report (15-20 minutes) should accurately summarize the book and provide a short critique. [Outcomes 1, 2, & 3] 		<ul style="list-style-type: none"> 15% 20% 20%
<ul style="list-style-type: none"> A 15-25-page paper on a topic related to the course and agreed on with the professor. In your research, use a number (at least 6) books/articles not in the assigned reading. Use footnotes and add a bibliography. The paper should exhibit good writing—clear, concise, well organized, effectively argued. [Outcomes 1, 2, & 3] 	<ul style="list-style-type: none"> May 13th, 2011 	<ul style="list-style-type: none"> 45%

VIII. Specific Guidelines for Each Assignment

15% 1. Do all readings on time and participate in class discussion. You are expected to read all the assigned reading carefully before class and come prepared to discuss it. There may be an occasional unannounced quiz on assigned reading.

20% 2. One oral report. For those favoring pacifism one oral report against pacifism and favoring just war. For those favoring just war, one oral report against just war and favoring pacifism. Report should be fifteen (15) minutes long.

20% 3. One (1) oral report on a book—select a book on some aspect of the course in consultation with the professor.

45% 4. 15-25-page paper—on a topic related to the course and agreed to by professor

IX. Faculty Expectations: guidelines or procedures

Attendance & lateness policy: On-time attendance is expected. Unexcused absence or lateness will reduce your grade in “class participation.”

Credit/No Credit: You may take the course for Credit/No Credit.

Consequence for late work: Unexcused late submission of work may result in a loss of grade (e.g., from A to A-). Use of standard editorial symbols of correction

Submit papers: Submit hard copies unless permission is granted for e-mail submission.

Returning papers and projects at the end of course: If you want papers submitted at the end of the term to be returned to you, submit a self-addressed, stamped envelope (**with sufficient postage**).

X. Seminary Policy & Expectations:

Consult your Student Handbook and the current Seminary Catalog for information about the following:

- *policy regarding us of Chicago Manual style in all written work*
- *availability of writing tutors*
- *policy on plagiarism*
- *policy on use of inclusive language for human beings*
- *policy on extensions for late work*
- *policy regarding computer-generated papers*
- *grading guidelines*
- *point value of final grades*

XI. Class Schedule:

Topic(s)	Readings required <u>before</u> class on this
Feb 8 Introduction	
Feb 15 Case for Pacifism, I	Sider/Taylor, <i>Nuclear Holocaust</i> , Chaps. 6-8
Feb 22 Case for Pacifism, II	Hayes, <i>Moral Vision</i> , Chap. 14 Yoder, <i>Politics</i> , Chaps. 1-4
Mar 1 Case for Pacifism, III	Yoder, <i>Politics</i> , Chaps. 5-8, 13
Mar 8 NO CLASS	
Mar 15 Case for Just War I	Charles, <i>Between Pacifism & Jihad</i> , Chaps. 1-3
Mar 21 READING WEEK	
Mar 29 Case for Just War, II	Charles, Chap. 4 to end
Apr 5 Case for Just War, III	Calvin, <i>Institutes</i> , Bk. 4, Chap. 20, Sections 10-12 Niebuhr, "Why the Christian Church is Not Pacifist" Johnson, <i>Can Modern War Be Just?</i> , Chap. 1
Apr 12 Critique of Just War	Sider/Taylor, <i>Nuclear Holocaust</i> , Chap. 5 Yoder, <i>When War Is Unjust</i>
Apr 19 EASTER BREAK	
Apr 26 Contemporary Application, I	Stassen, <i>Just Peacemaking</i> , Introduction; Sider, <i>Nonviolence</i> , Chaps. 1, 2
May 3 Contemporary Application, II	Sider, "Are We Willing to Die for Peace?" History, Mission of CPT Sider, <i>Nonviolence</i> , Chap. 3-5

M. DIV. PROGRAM GOALS & INDICATORS TABLE

INDICATORS	Goal 1 A hunger for lifelong spiritual formation & A commitment to fostering interdependent relationships [WHOLE PERSONS]	Goal 2 The ability to engage in the reality and the theology of diverse communities; [global context of the Christian tradition; intercultural understanding] [WHOLE WORLD]	Goal 3 A biblically informed and theologically grounded commitment to a Holistic Gospel Witness. [WHOLE GOSPEL]	Goal 4 A commitment to service in the church and community to minister to changing times [WHOLE GOSPEL]
Indicator 1	1.1 Articulates an awareness of self in relationship to God by identifying and using a variety of spiritual disciplines and practices	2.1 Defines and describes the heritage and traditions of the communities out of which the student comes, in which the student serves, and to which the student relates	3.1 Applies skill in the use of biblical, theological and ethical tools for ministry, such as language study, research methods, hermeneutics, critical reflection and clear communication	4.1 Articulates a call to a particular area of Christian service
Indicator 2	1.2 Develops respect for and ability to partner effectively with others	2.2 Uses the tools of critical reflection, research methods, interpretation of sources and clear communication in intercultural understanding	3.2 Clearly communicates biblical content and understanding in a variety of ways, e.g. preaching, Christian Education, pastoral care	4.2 Articulates and demonstrates biblical and theological foundations for the practice of ministry
Indicator 3	1.3 Employs reliance upon connection with God for the purpose of Christian service	2.3 Integrates the content of Christian heritage and mission into a personal theology and practice of ministry	3.3 Articulates ability to address personal, social, and global questions and issues biblically, theologically and ethically in ways that lead toward healing and wholeness	4.3 Documents awareness of the impact of oneself in the practice of ministry through personal reflection
Indicator 4	1.4 Develops a personal confession of faith that demonstrates biblical and theological understanding at a level consistent with seminary education		3.4 Reports/Observes ability to minister with a Christian spirit conducive to creating peace and reconciliation	4.4 Applies skills in ministry, e.g. preaching, pastoral care, teaching, administrating, engaging in mission and evangelism